
CHARLESTON, MO.
By Curtis Alexander
Rev. J. G. Brown made a hearty trip

The Hungry Philosopher

By Dymna the Third
Associated Negro Press

Titus Coleman, born in 1804, twenty seven years from the day which we are writing, was the offspring of very poor parents. Coleman was left in this world without a brother, sister, or distant relative. Hence, his father and poor mother sent him to the best common school in town, for they lived in Natchez, a small town in Louisiana, a state known as the Creole state, was educated as high as he could be in such a small institution, where, after 1827, when his father was killed by a train, and his mother died of grief, he departed for New York, under the impression that he would be enabled to procure a brilliant education.

It was one year after the death of his father and mother when he arrived in New York, not having a penny in his pocket, not knowing one person, nor having the pleasure of sleeping in a bed for a week, because he had holed his way there without money. For years he had been taught to work, and you will find, knock, and the floor will open, he had sought and knocked, but receiving no favorable result, he finally concluded to be a tramp, a hobo, one who roams the country, having wandered in his soul, his body, his speech, his entire self. The population was taken one solitary night of summer, a night when the moon, stars, and the heavenly bodies were kissing the earth with illumination, for it was the most beautiful night of the year.

So he began to roam, his first journey being to Washington. Here he visited the art galleries, the museum, the libraries, the parks, all institutions of wisdom, places wherein he hid himself from society in general, studying nature, contemplating insects, birds, creatures of all kinds, animals that lived thousands of years ago. This being so, after he had learned everything he could learn from this

great city, Washington, a great historical center of America, he visited other cities. Let us hasten to another part of the story of Titus Coleman. As he passed throughout the country, he carried with him a bundle of old books or wherever he could forage materials that could be seen by passers by these words: "The black tramp has passed here; he is a vagabond of the earth, one who has no name, no sweetheart, nothing that he can call good, happiness, for he has nothing that he can call his own, but the exception of wisdom. In this manner, a Titus Coleman, here became a hungry philosopher, one who is going about the country in search of wisdom, a tramp upon the desert of military meditation.

When he had traversed the principal cities of America, when he had learned enough to be called a profound philosopher, a sage of experience, he returned to New York where the conditions of poverty had grown worse than he had before he found his struggle for an existence. Without money, dressed in rags and having a noticeably contrite, he worked at the doors of various cities for food, asked passers by for alms, each time being refused, whenever his hunger increased, his soul began to suffer more and more. This caused him to notice the rats, cats, and dogs as they dashed through alleys in search of bones, crumbs. Here he saw that he was being classed as a rat, a cat, a dog; he had become the lowest of society, yet one of the greatest, for no man, no human being is greater than a good philosopher. Titus Coleman was a good philosopher, because, March 17, 1922 being twenty-seven years of age, quite a young man, he died of starvation rather than to seek, die the death of a hungry philosopher.

A Hidden Lincoln Monument

Associated Negro Press.
WASHINGTON, D. C., June 1.—There is a statue of Abraham Lincoln here that is seldom seen by visitors.

This is due to the fact that it is located in Lincoln Park about one mile east of the Capitol, which is a way from the present principal residence and business section of the national capital. When this statue was first erected, however, that particular section of the city was much frequented as any other.

The interesting feature of this statue is the fact that its erection was suggested by a former slave, and its statue was contributed by former slaves.

Of the base of the statue may be seen the following explanatory bronze "Freedom's Memorial" tablet:

"In grateful memory of Abraham Lincoln this monument was erected by the Western Sanitary Commission of St. Louis, Missouri, with funds contributed solely by emancipated slaves of the United States dedicated to his proclamation January 31, A. D. 1863. The first contribution of five dollars was made by Charlotte Scott, a freed woman of Virginia, being her first earning in freedom and consecrated by her suggestion and request to the city and board of President Lincoln's death to build a monument to his memory."

WORLD CONFERENCE OF COLORED BAPTISTS WILL BE HELD IN LONDON, ENG.

Associated Negro Press.
LONDON, Eng., May 24.—At the time of the general conference of Baptists of the world here during July and August, there will be held a world conference of Colored Baptists. The purposes are:

1. To enable Colored Baptists of the world to discuss a constructive program for more extensive missionary work in Africa, South Africa and the Isles of the Sea.
2. To consider the establishment in

Africa and elsewhere of Industrial Schools after the model of Hampton and Tuskegee.

3. To obtain permission for Colored American Missionaries to preach the gospel in Africa without restrictions.

4. To enable Colored Baptists to know one another.

The National Baptist Convention, (unincorporated) Dr. E. P. Jones, president, at its annual meeting in New Orleans last September appointed one hundred messengers to attend the conference in England and Paris. The Women's Auxiliary to the Convention appointed the President, Mrs. Ashburn, and Corresponding Secretary, Mrs. A. B. Fuller, to be messengers.

Atlanta Methodists HAVE A CONFERENCE
Associated Negro Press.
ATLANTA, Ga., May 24.—The Conference of Negro City Leaders of the M. E. Church held here this week brought men prominent in that church from many cities of the country. More than 150, leading ministers and lay-

men were present to discuss problems affecting the many thousands of Negro people moving from south to north and from rural sections to large Southern industrial centers. Housing, education, occupational adjustment to climatic conditions, recreation, health sanitation, and protection and relation ships, and many other aspects of the new conditions into which the Negro race is assimilating in its present stage of transition, were discussed.

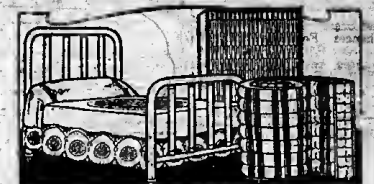
Bishop H. E. Jones made a striking address in which he said:

"Stand true to American life. Stand true to the Church of Christ. Stand firm until the storm blows over—and hold your people."

"There never was a day when the Negro race was so disheartened as it is today. I have always been a conservative on race matters, but I wonder if you know how badly the church is losing hold on the race. The Negro is not looking for philanthropy, but for justice. For this present wave of dissatisfaction move on and we shall have what Sherman said of war. Bishop Whitfield, formerly prominent in colored work and now Bishop of Mexico, said:

"There are in Mexico today hundreds of thousands of colored brought as slaves, identified before you were, yet 90 per cent of them are unable to read or write. The difference is, as someone has said, that Latin-America was settled by Spaniards seeking gold; the United States was settled by Pilgrims seeking God. In fifty years in this country you have made progress in civilization, more so than any other people during a similar period in the history of the world."

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